

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)



MAY 6, 1959



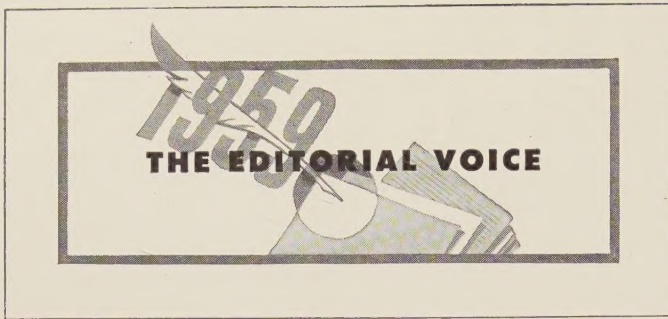
KLEINHANS MUSIC HALL MANAGEMENT, BUFFALO

KLEINHANS MUSIC HALL, WHERE COUNCIL SERVICES ARE HELD

62nd General Council

(72nd year)

Buffalo, New York, May 13-18



THE WAY OF CHRIST IS STILL NARROW

We who follow Christ in these perilous times are engaged in a war that has many fronts.

Action ebbs in one sector only to flare up in another or two or ten others. The enemy is everywhere, assuming many forms and taking at any given time whatever shape best serves his evil purposes, and he is for that reason often mistaken for a friend.

Traditionally fighting men proudly wore the uniform of their country, and could be identified as far as they could be seen. In World War II the Nazis sometimes donned the uniforms of Allied soldiers and thus managed to destroy some who would otherwise have been on the defensive against them. But this trick was no Nazi invention. It dates back to that hour when the devil in the guise of a friend won the confidence of Mother Eve and brought about the downfall of the race.

Deception has always been an effective weapon and is deadliest when used in the field of religion. Our Lord warned against this when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." These words have been turned into a proverb known around the world, and still we continue to be taken in by the wolves.

There was a time, no longer ago than the twenties and thirties, when a Christian knew, or at least could know, where he stood. The words of Christ were taken seriously. A man either was or was not a believer in New Testament doctrine. Clear, sharp categories existed. Black stood in sharp contrast to white; light was separated from darkness; it was possible to distinguish right from wrong, truth from error, a true believer from an unbeliever. Christians knew that they must forsake the world, and there was for the most part remarkable agreement about what was meant by the world. It was that simple.

But over the last score of years a quiet revolution has taken place. The whole religious picture has changed. Without denying a single doctrine of the faith, multitudes of Christians have nevertheless forsaken the faith and are as far astray as the Modernists who were at least honest enough to repudiate the Scriptures before they began to violate them.

Many of our best-known preachers and teachers have developed ventriloquial tongues and can now make their voices come from any direction. They have surrendered the traditional categories of religious thought. For them

there is no black or white, there is only gray. Anyone who makes a claim to having "accepted Christ" is admitted at once into the goodly fellowship of the prophets and the glorious company of the apostles regardless of the worldliness of his life or the vagueness of his doctrinal beliefs.

I have listened to certain speakers and have recognized the ingredients that went to make up their teachings. A bit of Freud, a dash of Émile Coué, a lot of watered-down humanism, tender chunks of Emersonian transcendentalism, autosuggestion à la Dale Carnegie, plenty of hopefulness and religious sentimentality, but nothing hard and sharp and specific. Nothing of the either/or of Christ and Peter and Paul. None of the "Who is on the Lord's side" of Moses, or the "Choose you this day whom ye will serve" of Joshua: just tender pleading to "take Jesus and let Him solve your problems."

If such as I here describe were cultists or liberals of one stripe or another I would say nothing more about it, but many of them are professed evangelicals. Press them and they will insist that they believe the Scriptures and accept every tenet of the historic Christian faith, but listen to them teach and you are left wondering. They are building upon sand; the rock of sound theology is not under them.

The notion is now pretty well disseminated throughout the ranks of current evangelicalism that love is really all that matters and for that reason we ought to receive everyone whose intention is right, regardless of his doctrinal position, granted of course that he is ready to read the Scriptures, trust Jesus and pray. The unregenerate sympathies of the fallen human heart adopt this foggy creed eagerly. The trouble is that the Holy Scriptures teach nothing of the kind.

A specific example of the new religious latitudinarianism abroad in evangelical circles is seen in the efforts of certain leaders to whitewash the Seventh-day Adventists. The said SDA's have been misunderstood too long and should be accepted within the evangelical fold. What if they are astray on a few doctrinal points? They believe in Jesus, don't they, and isn't that sufficient? The answer is that it is most assuredly *not* sufficient, if the Word of God is to be the final authority.

The apostle Paul warned against what he called "profane and vain babblings," as for instance that of Hymenaeus and Philetus, stating that their words would eat as doth a canker and overthrow the faith of some. And what was their error? They merely taught a spiritual resurrection instead of a physical one.

"If a man hath the mind to get the start of other sinners and be in hell before them," said an old divine, "he need do no more than open his sails to the wind of heretical doctrine, and he is like to make a short voyage to hell; for these bring upon their maintainers a swift destruction."

This is nearer to Paul's view than is that of the new evangelical latitudinarians. The way of the cross is still narrow.

Contemporary Christianity Is Sick

The religion of our day is a curious mixture of Bible, philosophy, notions of the day, and a strange combination of methods . . . In spite of its numerical increase and the millions of dollars raised for religious purposes, religion is spiritually and morally sick . . .

By REV. CHESTER E. TULGA

THE religious world is sick. The religion of our day is a curious mixture of the Bible, philosophy, the notions of the day, and a strange combination of spiritual and carnal methods.

Christianity is steadily losing its distinctive character and degenerating into a human religion based upon a syncretism of orthodoxy, sentimentalism, antinomianism and an abbreviated "gospelism."

The liberalism of our day has also lost its consistency, if it ever had any. It is a contradictory mixture of higher criticism and neo-orthodoxy; subjectivism and philosophy; realism and romanticism; secular politics and utopianism; speculative theology and churchism, flavored with existential nonsense. Its current illusion is that a half-regenerate and half-believing church would be a match for a wicked world if only united under a bureaucracy.

The evangelicalism of our day has a basis of orthodoxy, but its moods and philosophy have been infected by its cultural background and its desperate attempt to find a place for evangelicalism in the intellectual world of unbelief. Evangelicalism today is a hybrid, an orthodoxy trying to be effective by intellectual weapons and scholarly persuasion, resorting to intellectual jargon to demonstrate its scholarship, and largely ignoring the evil heart of unbelief which is always present in anti-Christian philosophies. It rejects theological liberalism, but it has fallen a victim to many of its moods and philosophical approaches. It has a strange tenderness toward liberal thought and a defensive complex toward fundamentalism.

All of this results in a growing theological and moral relativity. There is an almost unlimited liberty of Biblical interpretation, by which the Bible is shamelessly used to support ideas not supported by it. There is more and more evidence that the Word of God is being interpreted dishonestly. There is a widespread leniency toward sin, in both the church and the world. There is a growing looseness in defining Christian experience, by which men are rated Christian regardless of what they believe or what they do. There is a rampant antinomianism which promises cheap grace and eternal security on the easiest of moral terms.

This confusion has taken on certain patterns which may be identified and can be analyzed.

I

The gospel without doctrine

The gospel of our day has been vitiated by its divorcement from the doctrines which give it validity. While one should not insist that the inquirer pass a theological examination, it is also true that unless the gospel is preached in an explicit doctrinal framework, the inquirer has little comprehension of the nature of the gospel he is supposed to accept. The gospel today is often preached apart from the explicit affirmation of these doctrines in order to lessen the resistance of those who reject them, but non-doctrinal gospel is not the gospel of the New Testament.



Dr. Chester E. Tulga is the well-known Baptist writer.

The good news that Christ died for our sins is not valid apart from the doctrine of the virgin birth. To present the gospel apart from the virgin birth is to present a gospel without credentials. The good news that Christ died for our sins has no value if Christ is not the very Son of God. The denial of His deity or the acceptance of loose definitions of His deity destroys the credentials of the gospel. The good news that Christ died for our sins has value only if the Son of God was raised bodily from the grave. This is God's guarantee of the efficacy of Christ's death.

The good news that Christ died for our sins must have credentials. These great doctrines are the credentials. Today the gospel is being proclaimed apart from its credentials. It is not enough that the preacher believe these doctrines. If men are to have an intelligent comprehension of the gospel they are asked to accept, if men are to understand the nature of the gospel they have accepted, these doctrines must be an explicit part of the gospel message. Men today are being "gospelized" without being Christianized.

The gospel preached today depends too much upon human personality, human persuasion and human methods instead of the inner call of the Holy Spirit. This is the peculiar peril of the evangelist and the pastor who are expected to produce results. There is a constant temptation to use methods that get superficial results. When decisions are secured by enticing words, glamorous personalities, slickly-worded invitations, high-pressure methods or the passing emotions of the

moment, the gospel is not the power of God unto salvation. Only the inner call of the Holy Spirit can lead a sinner to the Saviour.

The easygoing believism of our times produces converts without that deep Christian experience which should characterize a child of God. Saving faith is not intellectual assent to certain facts. It is not the intellectual acceptance of certain propositions. It is the gift of God. It is the product of the Holy Spirit. Without it there is no salvation. Decision is not enough to produce the new birth. When the gospel is presented apart from its doctrinal credentials, when men are moved by personalities, human methods or passing emotions, when results are obtained by mass production methods and "trained workers" who have little grasp of deep spiritual realities, the results are disappointing.

II

Piety without discernment

Much of the pietism of our day is a mysticism without an objective standard of truth. The mysticism of the past, separated from the authority of the Word of God, resulted in all sorts of fanaticism. Pietism in our own day, with its claim of the leadership of the Spirit regardless of the teachings of the Scriptures, has made a large contribution toward our present distress.

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The separation of the Spirit of God from the Word of God inevitably leads to an unscriptural and antinomian pietism. The evangelical world is cursed with the form of pietism which claims the leadership of the Spirit and the blessing of God in all sorts of dubious ways. We have a pietism which, while professing to accept the authority of the Word of God, actually cancels that authority in its own interest. This is leading to loose doctrine, loose living and loose associations.

This pietism, which resists objective truth, precise definitions and absolute principles, is both unscriptural and nonintellectual. A pietism which will not submit to objective truth, which resists logical thinking, which subordinates principle to utilitarianism, must be rejected by those who submit to the authority of the Word of God. Any form of pietism which will not submit to the Word of God is an enemy of the Christian faith, however plausible it may seem and however pious the language used. This pietism divorced from the objective standard of the Word of God lacks spiritual discernment, for truth and error must be identified by the Word of God, not by the subjective states or feelings of the individual.

III

Prayer without integrity

Prayer without integrity has become a commonplace. The doctrine of prayer in the Bible is inseparable from the integrity of the supplicant. The Bible is insistent that sin separates men from God, that sin in the life may mean that God refuses to hear, that some moral and spiritual states definitely hinder prayer.

The idea seems to prevail that God, like a congressman, can be moved by mass pressure to do what He otherwise would not do. This is not only contrary to the Word of God but it raises perplexing questions about the nature and character of God. It is true that intercessory prayer is taught in the Scriptures; it is not true that God responds to mass pressure.

Prayer today has been taken out of its scriptural setting. It has become an instrument of promotion. It is being used to give sanctity to that which God has not sanctified. The

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 15, 1959, at 1:45 P. M., in the First Presbyterian Church in Buffalo, New York, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

current doctrine of prayer lacks integrity. Men, regardless of character or theological belief, are being asked to use their "influence" with God. Everywhere in the current revival of "religion" prayers are being offered regardless of the teachings of the Word of God.

IV

Worship without sincerity

The current vogue is vague worship. All over the land people are "worshipping" God, regardless of their belief, character or sincerity. This enables religion to prosper, but it does not create Christian discipleship.

The Scriptures condemn insincere worship in unsparing language. Hear Isaiah, as he speaks to the people of his day and every day: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bulls, or of lambs, or of he goats. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:11, 13, 15).

Worship without sincerity is mocking God, and God hates it. The religious world is sick. In spite of its numerical prosperity, in spite of its thousands of decisions, in spite of the heavy sale of Bibles, in spite of the millions of dollars raised for religious purposes, it is spiritually and morally sick!

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"Every time we establish a new church we are in effect sending another missionary to the field."

Things You Wanted to Know About Alliance Extension

By DAVID R. ENLOW

RENEWED emphasis on extension in The Christian and Missionary Alliance has brought such terms as "Key City Project" and "Revolving Fund" to the fore. To answer your questions about all of the various facets of extension work, a vitally important link in the comprehensive program of the Society, THE ALLIANCE WITNESS has arranged an interview with Dr. Kenneth Berg, extension secretary under the Home Department.

Question: Dr. Berg, what do you mean by a "key city"?

Dr. Berg: Each district selects a strategic city in which the Alliance doesn't already have a church. Rev. H. E. Nelson, Home Secretary, who originated the idea, sends me to such cities for the purpose of making a survey and reporting my findings and recommendations to him.

Question: When a city is approved as a "key city," what happens?

Dr. Berg: Certain designated funds from the Home Department are used to help support a worker in that city. A Revolving Fund also has been established to assist both new and established churches in procuring and improving property.

Question: What do you mean by a Revolving Fund?

Dr. Berg: A certain amount is allocated from the General Treasury

and placed in this special fund to help build new churches.

Question: On what premise is money from the General Treasury set aside for such a purpose?

Dr. Berg: It is the feeling of the Board of Managers and the Home Department that the building of new churches is essential to the future of missions. We now have over 1,100 Alliance churches in the United States and Canada, and more than 800 missionaries. Therefore, every time we establish a new church we are in effect sending another missionary to the field.

Question: How long does it take for a key city project to become self-supporting?

Dr. Berg: Usually from twenty-four to thirty-six months.

Question: Can you give us an example of the success of the plan?

Dr. Berg: Yes, many examples could be cited. One of the first of the key city projects was Des Moines, Iowa, opened as a key city in 1944. The Western District and the Home Department spent a total of \$2,400 toward the support of a worker in establishing a new church in that Midwestern city. Now, fifteen years later, that church directly or indirectly has been responsible for three other churches, and the four gave a total of \$8,960 to missions

last year alone—thus realizing more than three times the original investment in one year.

Question: Since coming to your present work as extension secretary for the Home Department in June, 1957, how many churches have you started or built?

Dr. Berg: Ten.

Question: What has been your main concern as you have traveled across America in behalf of Alliance extension work?

Dr. Berg: My main concern is that the Alliance in general might become more extension-minded. I have been very much disturbed by the lack of interest in reaching out with the gospel.

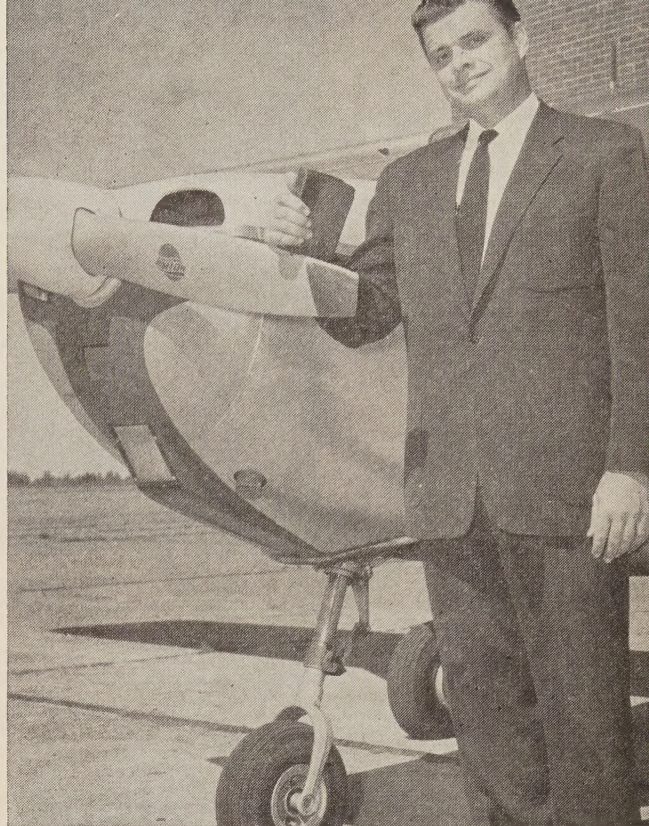
Question: Have you any plans with regard to our forty-ninth state—Alaska?

Dr. Berg: Yes, after Council Mr. Nelson and I plan to visit Anchorage and Fairbanks, and possibly Juneau, to survey these cities with the possibility of establishing Alliance churches in those areas.

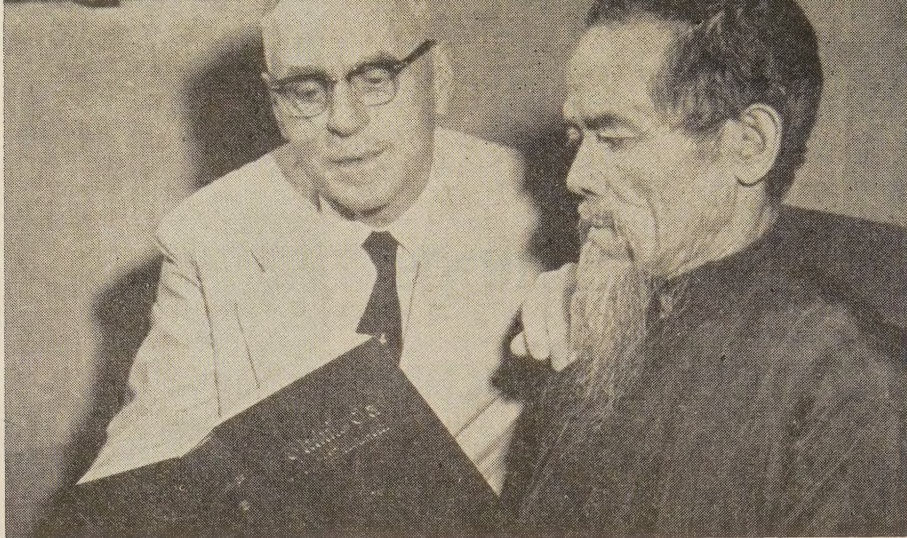
Question: Can we learn anything from the major denominations on this matter of extension?

Dr. Berg: Yes, we certainly can and should. Some fourteen major denominations are part of a comity plan—also called Protestant plan-

(Continued on page 13)



Dr. Kenneth Berg uses his Cessna in the work of church extension



Dr. Turner and a Vietnamese elder examine the Vietnamese hymnal with music (494 pages), which was recently reprinted. Over a thousand copies were sold the first month.

Footsteps of the Son of Man

By DR. HARRY L. TURNER

Dr. Turner has in recent months traveled through many of our mission fields. Signs of the working of the Lord were found everywhere. Though there are difficulties, here are some of the evidences of the footprints of the Lord.

THE calls for praise in our world-wide work far outnumber the demands for prayer. There are so many demonstrations of the reality of the gospel of our Lord Jesus Christ all over the world. These ignore the barriers of race, color, age, education, tongues, customs.

The Lord's table in Peru. The most moving celebration of the Lord's table that I have ever attended was in the highlands of Peru. About 200 believers were present. There were many confessions of sin, and there was much weeping. The quarterly offering was 400 per cent higher than any on record. I looked on the tear-stained faces of the half-dozen missionaries present. They told me afterward they had never seen the like. Neither had I. It was worth the four-hour mule ride up the narrow path on the side of a precipice.

Baptismal service, Viet Nam. I have witnessed many baptismal services, but none impressed me so much as a recent one in Viet Nam. We

were just ten miles south of the 17th parallel, the dividing line between Communist North Viet Nam and the Vietnamese Republic. We drove as far as we could by car. Then we walked (five miles round trip) on narrow dikes between rice fields submerged in water. The paths were rough and full of holes. It was the middle of the day and terrifically hot. Finally we arrived at a wide river with a sandy beach. Sixty-six adults were baptized, most of them men. Just two years ago there were no converts in this area. Today, in addition to the sixty-six just baptized, twenty-five more await baptism. They have no regular pastor and no church building but meet in one of the homes. Yet they now claim over one hundred converts.

Boma church in Congo. Among the many Alliance churches I have attended none is quite like the church at Boma, Congo. One Sunday two years ago I preached at 8:30 A. M. to 600 persons. At half past ten I preached to a new crowd

of 1,200 in the same church. At three o'clock I addressed about 300 men. At five my wife spoke to a young people's meeting, with about 200 present. In the evening I preached to about 700 people. There were 1,143 present that day in Sunday school. Why were there two morning services? Because the church building would not hold all the membership of 1,495. There was no trouble about empty front seats. In Congo these are found only at the back, if there are any.

Alliance church in Guayaquil. Last summer I visited our Alliance church in Guayaquil, Ecuador, a city of 350,000. It is a self-supporting church with a membership of over 400 and a Sunday school enrollment of 486. Eight years ago when I was there it was the only Alliance church in this city. There were two other Protestant churches, each much smaller. On this last visit I found five Alliance churches in the city.

What had happened was this: Eight years ago the believers be-

came conscious of their duty to open other churches. However, at that time they decided not to do so, for, they said, "It will take away people from our congregation and weaken it." Since then they have seen the error of their reasoning. They now send groups of their young people into new areas to hold street meetings, distribute tracts, and do house-to-house visitation. From time to time they ask groups of older believers to start a church in their own neighborhoods. When a group becomes large enough it withdraws from the mother church. Today they not only have five churches instead of one, but the mother church is still as large as ever. They plan to have ten Alliance churches in Guayaquil. Can any Alliance church in America equal this? If one hundred did so, our missionary needs of money and candidates would soon be solved.

A summer camp. Summer camps in America have become somewhat commonplace, but the summer camp I visited in French West Africa was unique. It was held just south of the equator near the Sahara Desert in a heathen village of about 250 people. It was hot, very hot, and day and night there was one continuous dust storm. The Alliance church of seventy-five people invited the Christians for miles around to come to a four-day camp. Between a thousand and eleven hundred persons attended for the four days.

How did they manage? The first people to arrive built a tabernacle to shield them from the sun. It held about a thousand people, packed in as only Africans can pack them. They cut poles from little trees and these served as posts. The roof was perfectly flat. It was formed of dried grass spread out on cross poles. There were no walls and the floor was dirt. There was almost no cost, for the village supplied grain and meat for food and the women cooked the meals. Some people came a hundred miles—on foot, on bicycles, a few on horses. The meetings began before daylight and lasted until after dark. At midday there was just time out to rest and to eat. There was great enthusiasm.

The Africans directed the entire conference. I spoke twice a day on "The Spirit of God." Seldom have I seen such hunger for the Word or

such understanding of it. There was no begging for money. All was spiritual, sensible, and Biblical.

A Vietnamese pastor. In Saigon I preached in a small church one Sunday morning. Later I was a guest at a banquet tendered to us by the church committee. However, it is not of this church that I write, but of the pastor. In 1950 he had tuberculosis and was in bed for nine months. The district superintendent tried in vain to get him to resign as pastor of his church in Tonkin. He said No. His church said No. Then he was divinely healed.

It was the time of the war with the Communists in Indo-China. The pastor had to flee from the Communists, and he went south to the city of Saigon. With him went four



"The objectives of The Christian and Missionary Alliance should be to bring forth after its kind. It is not enough to bring men to Christ. It is not enough to establish self-supporting churches. It is our solemn duty by word and example to establish missionary-minded churches. . . ."

"We face many impossible situations; we have always had them. But God has taught us never to say, 'It can't be done.'"



families. He rented a two-room shack built over an open sewer. It was all he could get. He lived in part of the house and part of it he used as a place to preach. Three of the four families moved away.

That was in 1954. Today they own, free of debt, a valuable piece of property and on it they have erected a nice parsonage. Part of it is used at present for church meetings and accommodates about 125 people. On the property there is room to build a church to seat 300 people. This they intend to do soon. Their present membership is eighty-seven. Twenty-five of these were baptized in 1958. The morning I was there, seven persons went forward for salvation.

Dedication of children in Chile. Many are the children I have dedicated in other lands, but there was no more precious an occasion than one I had in Chile. For hours we drove inland to the mountains. Suddenly down a steep decline we spied our destination. It was a rudely constructed church, crowded and

overflowing with people who were nearly all converts of a few years. The benches were crude, the floor was dirt, and through the walls one could see the outdoors. Yet how they sang! How joyful they were!

It was Christmas Sunday. I was asked to dedicate four children of these mountain Indians. Joyfully I did so and kissed every one of them. We were curious about a large white covered washbasin. One by one the children were called forward. Out of this basin each child received three hard candies wrapped in a piece of paper. We have never seen more grateful children. Immediately our thoughts carried us back to the people at home with their many Christmas presents!

African Pygmies. In French Gabon we were having breakfast in the home of the missionaries when we heard singing outside. There stood a group of almost naked men and women. These were Pygmies from the forests. The size of ten-year-old American children, they had traveled thirty-five miles through dense jungles to greet us. They were converts from sorcery. In their extreme poverty they had brought us gifts—a chicken, three eggs and some wild honey wrapped in banana leaves. But these people, outcasts from men, sang a song which humiliated us, "Count your blessings, name them one by one."

Young people's rally, Colombia. Our missionaries in Colombia decided to hold a rally for young people who were interested in the gospel. About two hundred were expected to attend the week-long meetings. To the consternation of the workers, however, six hundred came, some traveling for many days. They had to be cared for; food and a place to sleep had to be provided. And this response was in a land where a few years ago persecution threatened to stop all our efforts!

Missionary laymen. God is not dependent exclusively on the ordained ministry. He uses laymen possibly more than we know.

Mr. Phil Watts went to the Philippines as a businessman. He built up a lumber business. He would go into a territory where there were no Christians, buy up a tract of timberland and move his sawmill there. Weekdays and Sundays he preached

the gospel. When there were enough people saved to form a church, he gave them land and lumber for a building. Then he moved on. Few missionaries in a lifetime have accomplished as much as this layman did before he was killed by bandits in 1957 at the age of forty-four.

In Japan we met the Fitch family of five, a most devoted family. Mr. Fitch is in the employ of the U. S. Armed Forces. Our missionaries say he is the best missionary in all Japan.

In French West Africa we met a farmer who was a faithful lay missionary. When he realized that in the neighborhood where he lived there were already enough saved people to start a church, he sold his farm and moved to a section where all were heathen and there was no witness. He bought a farm there and faithfully preached Christ. In one year he had eight converts and started a church.

Accomplishment despite handicaps. What can be accomplished where there is a will to do is seen over and over again in missionary work. In Hong Kong-Kowloon a church of about sixty people meets on the roof of an eight-story apartment house. There is no elevator. For protection against the weather they have improvised a flimsy roof.

In the Baliem Valley I crawled on my hands and knees through an opening 16 by 20 inches into a dark hut. We sat on grass and almost touched the roof. My body and head felt itchy from fleas. Gradually in

the darkness I discerned faces. They were all men and all were naked. Eagerly they listened, asked questions, prayed. They were hearing for the first time about Jesus Christ.

In Viet Nam we gathered in a tribal longhouse where a dozen families lived. The floor was six feet above ground and we ascended on a notched log. The house was filled with the smoke of food cooking. Around us were dogs, chickens and people. Some hymns were sung, a sermon was preached, and questions were asked. It was a church.

In Syria we preached in a cave on the side of a mountain. It was dark and damp, but God and His people were there. It was a church.

In Thailand I dedicated a church built entirely with the money and labors of leprosy people. The frame was just a few poles and there were no walls. It had a dirt floor, a roof of zinc and straw, a box for a pulpit, and boards on posts for benches. But God was there!

In a Cambodian village an ardent believer put a bed in the front yard. He rang a bell and called in the villagers. I stood on the bed and preached to several hundred people while he went about distributing tracts. It was God's house.

Indigenous effort. The objectives of The Christian and Missionary Alliance should be to bring forth after its kind. It is not enough to bring men to Christ. It is not enough to establish self-supporting churches. It is our solemn duty by word and

example to establish missionary-minded churches.

An example of this is found in our Philippine churches. There we have many thousands of believers in some four hundred groups or churches, large and small. A number of these churches now hold an annual missionary convention. One church pledged around \$4,000 U. S. and then overpaid it by about \$400. Their money is handled by the national church and is used to send the gospel to tribes that have as yet no preacher. I can foresee the day when they will send their own as missionaries to other lands.

In Indonesia we received many encouragements, among them the answer to those who say it is impossible to establish an indigenous church among unlearned people. As a result of our Makassar Bible school a young man started to preach among his own people. Today there are 12,000 baptized believers organized into churches. They have their own pastors. They receive no money of any kind from America or elsewhere to support pastors or to build churches. . . .

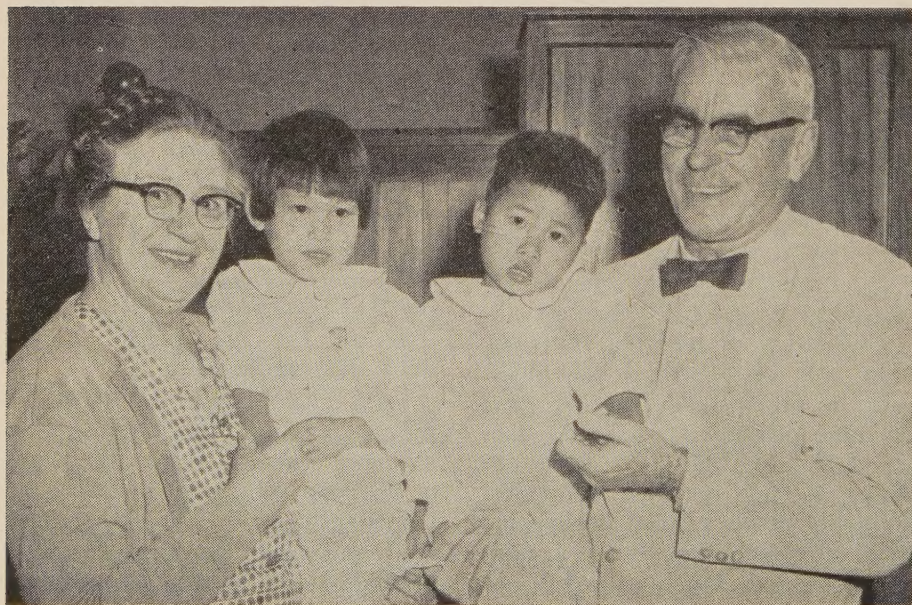
We face many impossible situations; we have always had them. But God has taught us never to say, "It can't be done."

We have been given a sacred trust. We must have men; we must have money. Even seventy-eight new missionaries a year are pitifully few for twenty-two fields. Three and a half million dollars a year for missionary work is just a beginning.

The Head of the Church shifts the base of missionary operations from time to time as good strategy demands. It was first Jerusalem, then Antioch, then Rome. As the centuries went by it was Europe, then the British Isles. The last hundred years it has been America. We foresee the day when it will be Asia, if Jesus tarries. Unless America with her wealth of men and money responds in dedication to God, she will be the subject of missionary effort from a people who know how to dedicate themselves to a cause.

As a missionary society we stand at the crossroads. Will the spread of the gospel to other lands be a side issue? Or will it continue to be the all-out goal of The Christian and Missionary Alliance? ◆ ◆ ◆

Dr. and Mrs. Turner and little friends in Viet Nam.





THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

AT HOME

Wycliffe silver jubilee celebration set: Preparations to celebrate the silver jubilee of the beginning in 1934 of Wycliffe Bible Translators, Inc., and its affiliate corporation, the Summer Institute of Linguistics, are being made at the organization's headquarters in Glendale, Calif.

Denomination celebrates forty-fifth year: The Assemblies of God, one of the fastest growing denominations in the United States, was forty-five years old April 12. The church was organized in Hot Springs, Ark., in 1914.

Survey finds church predominantly urban: The Evangelical Free Church of America is 63 per cent urban, 24 per cent rural and 13 per cent suburban. This was disclosed recently in a survey which is to be published in the *Diamond Jubilee Story*, official history of the denomination which on June 22-28 will mark its seventy-fifth anniversary at Denver, Colo.

Free Methodist youth to open Caribbean crusade: The General Council of Free Methodist Youth is enlisting thirty young men for an evangelistic crusade in the Dominican Republic June 8-23.

ABROAD

Blind Japanese students receive Bibles: Four hundred blind Japanese students have received braille Bibles. There are some twenty schools for the blind in central and northern Japan, and the recipients were selected from these schools. The Bibles were made possible by a gift from the children of Glengary Presbyterian Church mission band of West Virginia.

Protestants aid literacy in Haiti: The literacy campaign continues in Haiti. The first primer and graded reader for the Creole-speaking adults of Haiti are expected to give new impetus to the literacy campaign, which is being conducted mainly by thirty-five Protestant groups with the approval of the Minister of Education.

Nigerians receive PTL Scriptures: Ibadan, Nigeria, has been the object recently of the Pocket Testament League's Scripture distribution program. Warm letters of welcome and endorsement from Abafemi Awolow, premier of the Western Region of Nigeria, were instrumental in opening doors for the League. More than one hundred meetings were conducted throughout the city,

including gatherings in all kinds of schools which reached 25,000 students with a copy of John's Gospel.

Indonesians restrict Protestant activity: A directive prohibiting the importation of literature printed in foreign countries is the most recent, and perhaps the most drastic, action taken by the Indonesian government in a series of moves which have greatly restricted the activity of Protestants.

IFES working in Puerto Rico: A staff member of the International Fellowship of Evangelical Students reports that the main university in Puerto Rico has 16,500 students, with over 800 scholarship students from all Latin America yearly.

Iraq expels fourteen missionaries: Word received from Baghdad indicates that fourteen United States missionaries have been forced to leave Iraq in recent weeks, one on forty-eight hours' notice. The news coincided with reports of renewed violence in that country.

PEOPLE

Taylor honors Japanese clergyman: One of Japan's leading Protestant clergymen, Rev. Isamu Omura, will be awarded an honorary Doctor of Divinity degree by Taylor University at its 114th commencement exercises on June 6. Last fall Mr. Omura was named Moderator of the United Church of Japan.

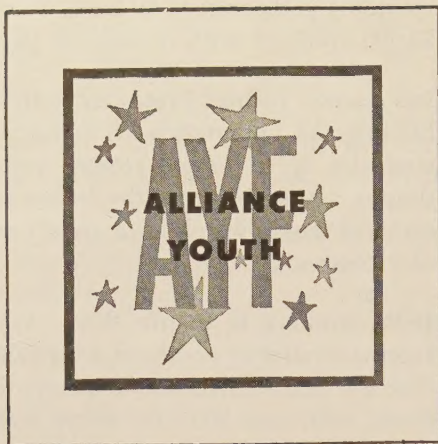
THE PRESS

Approved title now is "religion editor": The journalists' magazine *Editor and Publisher* no longer speaks of the "church editor" of a newspaper. From now on it's "religion editor" instead. The former term has been criticized by the Religious Newswriters Association on the grounds that some religious units do not call themselves "churches": Jewish congregations, for example. And the term "religious editor" is just as objectionable since this editor may or may not be a religious person.

Submarine forces to receive Bibles: The American Bible Society, which has supplied more than 43,000,000 copies of the Scriptures to the armed forces in the last 142 years, announced recently it would begin distributing them to the submarine forces of the Atlantic and Pacific fleets.

PEOPLE SAY

General sees only one hope for peace: "The only hope for a peaceful world is in the coming of the Lord Jesus Christ," Lt. Gen. William K. Harrison said in the April 13 issue of *Christianity Today*. Harrison advised Christians to (1) "use whatever influence we have to see that our country deals honestly and, as far as possible, peacefully with other nations"; (2) "warn people of the coming judgment of God"; (3) "spread the gospel of Jesus Christ"; (4) "live in a way that proves that we have conviction in our preaching"; and (5) "pray for peace in the hope that God will delay His judgment on (our country)."



WELDON B. BLACKFORD, Editor

Introducing Our National Youth Paper

There is a red-letter day this month in the history of the Alliance youth program, and this is the time to let all our AYFers know about it.

This is the month for the launching of our first national youth paper, the *AYF Compass*, and it is one of the biggest pieces of news to come out of the National Youth Office in recent years.

The idea was first proposed to the Council of The Christian and Missionary Alliance some forty-six years ago. Now we can announce that the first copy of *AYF Compass* will be released at the General Council meeting this year in Buffalo, New York.

Many of you will be anxiously waiting to receive your first copy of the paper. We think you will be pleased with it and blessed by it. The magazine is in a beautiful twelve-page, two-color format. It will be published four times a year—summer, fall, winter and spring.

It will sell at twenty-five cents per copy, or a subscription price of \$1.00 a year. The subscription campaign for the paper will begin the first of June and end the first of September.

We are very grateful to those who have given their time in helping develop this project, to those who have contributed material for this first issue, and to those who are volunteering their services by assuming editorial responsibilities. It would be impossible to produce such a paper without these willing vol-

unteers, and we are grateful for their devotion to Christ and their interest in our Alliance program.

The objectives in publishing such a paper for our young people are deeply spiritual. Much prayer and labor have been expended in making it a publication that will bring our young people into a more intimate relationship with the message and world-wide fellowship of our movement. This is clearly set forth in a sevenfold objective:

1. *To glorify God* through the testimony of Alliance youth in the ministry of a national youth paper.

2. *To strengthen the local and national testimony* of the AYF through this spiritual medium.

3. *To inspire our youth* with Alliance truth and testimony in its writings.

4. *To bring practical spiritual counsel* and guidance through its editorial features.

5. *To provide the best in good Christian reading*, along with suggestions for good reading material.

6. *To inform our youth* of AYF activities and ministries around the world.

7. *To challenge our youth* in the testimony of Christ at home and abroad.

Young people will be interested in knowing of some of the worthwhile features to appear in the



AYF Compass Subscription Campaign
June 1–September 1

paper. The Bible Study feature will appear in every edition. AYF World News, news of AYFers at home and abroad as well as what other youth groups are doing for God, will be carried. "P.D. Helps" will be a regular feature for helping youth maintain daily "Private Devotions." Other features include a Foto-Flash page, the "Tell It to Uncle Thad" section, Campus Corner, the AYF Bulletin Board, and so on. Articles will deal with the problems of young people.

It is our feeling that the whole family will enjoy the *AYF Compass*, and every Alliance family ought to have it in their home.

Here's what our Education Secretary, Rev. W. F. Smalley, says: "Everybody desires that the young people of our families and churches will become fully integrated into the Church of Christ and into our Society. The *AYF Compass* will be a valuable asset in achieving this goal. Let every family with young people subscribe and let everyone read every number."

How to Get Your Copy

The introductory copy of the *AYF Compass* is now ready and will be sent upon request. Send your order and include your remittance of twenty-five cents per copy to the National Youth Office of The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

The "AYF Compass," new quarterly youth magazine, makes its debut this month. Be sure every AYFer in your group subscribes.





Dr. H. L. Turner
President
C. & M. A.

SPEAKERS AT
General Council
BUFFALO, N. Y.
MAY 13-18

Services will be held each evening in Kleinhans Music Hall. Sunday services will be held at 10:45 a. m., 2:30 p. m and 7:30 p. m.



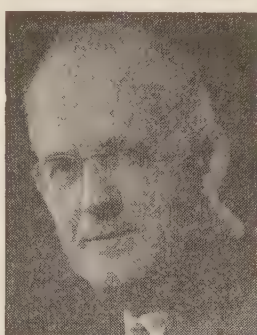
Dr. Alan Redpath
Pastor
Moody Church, Chicago



Dr. R. R. Brown
Pastor
Omaha, Nebr.



Rev. James E. Davey
Pastor
Pasadena, Calif.



Dr. A. W. Tozer
Editor
THE ALLIANCE WITNESS

The General Council

General Council opens its sessions in Buffalo, N. Y., with a public service at 7:30 P. M. on May 13 in Kleinhans Music Hall. Rev. James E. Davey, Pasadena, Calif., will bring the opening address.

Featured on Thursday and Friday (May 14 and 15) will be Dr. Alan Redpath, pastor of Moody Church, Chicago. Missionary messages will be given by Rev. T. J. Andrianoff, Laos, and Rev. Ralph W. Herber, French Sudan. The four o'clock services will be held in the First Presbyterian Church, Richmond and North, where the business sessions will convene daily.

Following a special musical presentation by Nyack Missionary College on Saturday evening, Dr. A. W. Tozer will speak. He will also address Council on Sunday evening.

President H. L. Turner will bring his annual message to the Council on Sunday, May 17, at 10:45 A. M. The missionary rally at 2:30 P. M. will be under the direction of Dr. R. R. Brown. Missionaries in costume will march from Elmwood and North to the Music Hall for this service.

The Preachers Chorus, celebrating its fortieth anniversary this year, will sing at all services. The public is cordially invited to attend.

Prayer on the Installation of a Pastor

God our Heavenly Father, we thank Thee that Thou hast sent this Thy servant to be a shepherd to this flock. We accept him as a gift from Thee, and we ask that Thy grace may teach us to support him with our prayers and loyalty, as he has been supported by the flocks that he has tended.

What we do here today has a meaning only as it is based upon what Thou hast already done.

We pray, first of all, for his heart, for out of it are the issues of life. Make his heart as wide as the grace of God and as tender as that of Jeremiah, the weeping prophet.

Illuminate his intellect with light from above, that he may speak with authority, and not as the scribes. Make his mind a granary stored with golden wheat of the Word of God, that he may feed hungry souls. Endow him with the traits of character of his Master: kindness that will beckon little children to his arms to be blessed, and a severity that will silence Sadducees and Pharisees.

Equip him with knees that will bend easily, a backbone that will not, and shoulders of strength to bear the burdens of the weak. Give him eyes like those of the seer of Patmos, that he may see afar and tell us of the glory that is about to be revealed; ears that can catch the faintest whisper from the house of sorrow, but close automatically to the stealthy whispers of the vain faultfinders. Touch his lips with a live coal from the altar, that he may speak with an eloquence that is born of inspiration rather than the lofty words of human wisdom.

As Thou hast matured Thy servant in the school of experience, give to him likewise an ever-renewed youthfulness, that he may kindle altar fires in the lives of teen-agers as well as teach the oldest saint in his flock the deep things of God, the spiritual things that the natural man cannot discern until they are revealed by God.

Consecrate Thy servant a priest of the order of Melchizedek, that he may bring to us the messages of God and relay our prayers through intercessions back to God. Clothe him in the robe of humility, which will be a greater adornment than any mechanical vestment conceived by man. Set his pulpit so high that he can hear the heartbeats of God, and yet so low that the common people will hear him gladly.

Thus install Thy servant in the place of responsibility to which Thou hast called him, and crown him with Thine own approval.

This we pray, in the name of the Chief Shepherd, our Saviour, the Lord Jesus Christ.

Rev. Gustaf F. Johnson, pastor-emeritus of the Park Avenue Covenant Church, Minneapolis, Minn., went to be with the Lord on March 11 at the age of eighty-five. During one winter of his ministry at the First Covenant Church in Minneapolis over 600 persons came to the Lord, and it was not uncommon to have from ten to fifty respond each week.

On October 20, 1957, Mr. Johnson prayed at the installation of Rev. C. Victor Nyquist, his second successor, and at the request of many present permitted his prayer to be preserved. If congregations thus upheld their pastors would there not be an upsurge of spiritual vigor heretofore unknown in both pew and pulpit?

*To build a new Bible school in Viet Nam
and assist churches in building evangelistic centers in strategic cities,
gifts amounting to \$250,000 are needed*

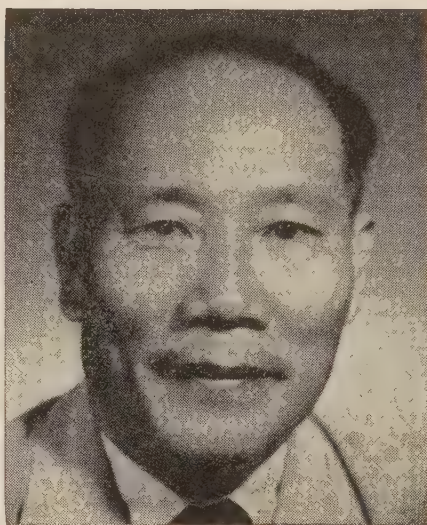
Help Productive of Faith

VIETNAMESE young men and women, eager to serve the Lord, must have our help. They desperately need an adequate school in which to complete their training. The Bible school property at Tourane, where the school began in 1921, has no more room for expansion. For the last school year temporary shelters had to be erected for an overflow of fifteen students because there was no accommodation for them.

Nhatrang is the place selected as the ideal location for the new school. The site is on a hilltop overlooking the ocean and is on the outskirts of a growing city. Buildings for at least three hundred students are planned for erection as quickly as your gifts make this step possible. Here there is plenty of space to expand after the projected buildings become crowded.

Not only is the situation itself ideal for a great Bible training school, but Nhatrang's geographical relation to all of South Viet Nam is strategic. The church leaders and the missionaries envision Nhatrang as a pulsating center through which will flow streams of spiritual life to the remotest areas of Viet Nam. Much more is in view than the academic advantages to be gained in building such a school. All who are familiar with the move and the circumstances prompting it are of the conviction that it is of the Lord.

Too often financial help extended to young churches on the mission fields has resulted in crippling them. They have learned dependence upon men rather than upon God. Help of that kind is not according to knowledge. It may bring a sentimental satisfaction to the giver but it is not productive of stalwart faith that builds the church as a strong testimony in the land. The church must draw its nourishment from the soil



*Rev. Le-van-Thai, President
The Evangelical Church, Viet Nam*

there if it is to bear fruit which the people can see is what, in their noblest desires, they crave.

But the help you give in building a Bible training school is of the quality eminently suited to meet the church's most pressing need and to cultivate, not hinder, the faith of new Christians. The Evangelical Church of Viet Nam can scarcely be expected to play any great part in assuming the financial burden of such an undertaking. The staggering effects of an enemy invasion and of internal strife over a period of fourteen years have yet to be overcome. Courageously the church has endured these tribulations and out of the wreckage of war has come a remarkable work of rehabilitation. On every side new chapels are going up, the work and money being donated entirely by Vietnamese.

Nor have the Christians pled their poverty as a reason for not supporting missions. Today thirteen Vietnamese couples are working among the tribespeople of the mountains. Revival fires are aglow in most dis-

tricts and more young people are surrendering themselves to the Lord. They are obeying the call and counting as trash all ambitions for following gainful occupations. If we match the sacrifice they are making by consecrating our earnings and wealth as they are consecrating their lives, there will be no delay in supplying the money for building at Nhatrang.

In the year 1887, which witnessed the founding of The Christian and Missionary Alliance, A. B. Simpson called for an early effort to enter Viet Nam (then called Annam) with the gospel. Supported by faithful intercessors at home the missionaries in South China made repeated attempts to secure an entrance into that virgin field. Robert Jaffray with Lloyd Hughes and Paul Hosler, assisted by the British and Foreign Bible Society, finally established a base at Tourane in 1911. That was the beginning of a wonderfully fruitful ministry.

Some of the first converts were educated men, versed in both the French and Chinese languages. They became ardent students of the Word of God, and soon were working shoulder to shoulder with the missionaries. As more converts insisted on receiving Bible instruction a Bible school became a necessity and a horse barn in Tourane was converted to educational purposes. There classes opened in 1921.

As trained national workers became available it was possible to extend the testimony of Christ. Hanoi, Haiphong, Saigon, Nhatrang, Vinh-long—such names became familiar to those at home helping by prayer in the evangelization of Viet Nam. The Christian community grew, and in 1927 the church was organized under national leadership. Today it is a vigorous body of more than 40,000 persons earnestly forwarding

the work of the gospel among the twelve million Vietnamese.

Rev. E. F. Irwin, veteran missionary to that land, commenting on the phenomenal spread of the gospel in his book, *With Christ in Indo-China*, made this significant observation: "A great factor in this rapid growth was the Bible school at Tourane. All other things being equal, converts are made much more quickly through the witnessing of native Christians than through the preaching of foreign missionaries." If that was the case three decades ago, how much more is it today when nationals are assuming leadership in every phase of life.

Hasten the spread of the gospel today by your praying for the Bible school and by giving generously for its speedy erection. If the Communist usurpation of power in Viet Nam had not been limited by God to the 17th parallel, our circumstances could be very different today. It is only right that we should voluntarily deny ourselves some of the comforts and pleasures which we enjoy so lavishly. In gratitude and praise to God we ought to take upon our hearts this need for \$250,000, and not rest until it has all come in. How gracious the Lord is to us, and what an opportunity is this to show our appreciation to Him. ♦ ♦ ♦

ALLIANCE EXTENSION

(Continued from page 5)

ning—whereby they each agree not to build near a member church when that denomination has decided to



An enlarged Bible school and evangelistic centers in cities are urgently needed

build in a certain area. They must clear with the Protestant Planning Council, which is established in every state. Evangelical churches would do well to follow such a plan.

Question: What are the major considerations in establishing a new church?

Dr. Berg: Mr. Nelson lists these three prime considerations: (1) location; (2) leadership; (3) people. If the church is properly located and has the right leadership, he maintains, the people will attend and support the work.

Question: How are you able to make so many surveys in addition to helping established churches and building new ones?

Dr. Berg: I use an airplane. It is very helpful to be able to fly my own plane—a 1957 Cessna 172. This enables me to accomplish more than would otherwise be possible.

Question: What message would you leave with every member of the Alliance?

Dr. Berg: Our Society is at the crossroads. If we are to do our work well as a great missionary organization—in God's sight—we must strengthen the home base by continually expanding and extending our ministry in the homeland. May we all join hands together by praying, planning, working and giving to insure the growth of our witness. ♦ ♦ ♦



"Streptomyces Orientalis"

Under the title "A New Drug to Save Lives" the Eli Lilly drug company tells the story of Vancocin.

It began in 1952 in East Kalimantan, when Alliance missionary William Bouw scooped up a tiny sample of earth for his fellow missionary, William Conley, who had agreed to send samples of Indonesian soil for the Lilly antibiotic-screening program. After due processes the culture produced from this soil sample was found to contain a substance which inhibited the growth of staphylococci. Known as *Streptomyces Orientalis*, the antibiotic has been found effective in many cases of drug-resistant bacteria.



Vietnamese pastors and their wives in national conference

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Using the Sunday School Calendar

At a Sunday school program the teacher carefully lined up four little cherubs, each carrying a big letter, and as they stood side by side the letters spelled *star*. But a slight mix-up occurred as they filed into the auditorium, and the audience almost fell out of their seats as the little performers took their places—in reverse!

The average Sunday school uses the calendar to plan the time-honored special day programs for Christmas, Easter, Mother's Day or Rally Day. Often when the program is over it is questionable whether it was worth all the fuss and confusion. Perhaps we could think of it this way:

Do special days have teaching value?

The value of a special day as a teaching tool is doubtful if it means that classes are eliminated in favor of an entertainment consisting of a series of recitations. But the program can contribute to growth and spiritual attainment if you follow a related theme, using pupils to demonstrate the lessons learned, and allow time for classes.

Do special days have promotional value?

Occasionally all the promotion that is given to the program is that of urging children to "bring your parents next Sunday." The church announcement sounds something like this, "Next Sunday is Children's Day. We all love to see the little folks so let's be on hand." This could scarcely be called promotion. But if you take advantage of the special day to use every possible media to interest the unreached and then follow

up the new contacts, the values can be lasting.

Do special days have fellowship value?

Yes indeed!—if the atmosphere is that of happy fellowship in the church family rather than that of frenzy and pressure through lack of timing and preparation.

You can learn to use the calendar to secure worthwhile results in your Sunday school.

1. *Plan an annual retreat for your staff.* You may be able to secure a summer conference grounds for a Friday night and Saturday in late summer. This is the time for prayerfully waiting upon the Lord for guidance as you plan ahead.

2. *Build your program around the seasonal quarterly emphasis for Alliance Sunday schools.*

3. *Choose your major special days.*
4. *Appoint a special days committee* to plan these programs around a central theme. This overcomes the sad situation that results when each teacher is asked to provide "something."

5. *Plan for publicity.* Parents and friends who aren't members of your school should be contacted at least four ways: By an invitation from a Sunday school member; by a letter from the superintendent; by a contact from a teacher; by a phone call on the Saturday before the special day. No effort is too much if this person is won to Christ.

6. *Plan for class time.* If you let the program take the place of classes you will have lost the continuity of the teaching sessions. You will have also lost the valuable opportunity to enroll visiting parents and friends in adult classes.

You will keep the Sunday school sparkling with interest if, in addition to the major special days, your opening assemblies in the various departments are liberally sprinkled with programs that utilize a calendar emphasis. They should provide a surprise factor, require a minimum of stress in preparation, and add color without detracting from the teaching ministry of the school.

In all of your planning let the Word of God be central. Let the preparation as well as the participation contribute to a valuable learning experience for each one.

Seasonal Program for Alliance Sunday Schools

1. **FALL—Enlargement.** October is Sunday School Emphasis Month.

Objective: "A planned program in every church for the specific purpose of reaching new people for Christ through the Sunday school." The Sunday school has the only all-inclusive membership in the church. All who will may enroll! Through a concentrated effort to bring in new people you may capture their interest and draw them to Christ.

2. **WINTER—Leadership Training.** February is Training Month.

Objective: "Every worker a trained worker." Winter is an excellent time to give additional impetus to this year-round business.

3. **SPRING—Church Loyalty.** April is Loyalty Month.

Objective: "Every Sunday school member attending and contributing to the total program of the church." Rather than taking it for granted, let us pinpoint our desire for loyalty.

4. **SUMMER—Vacation Bible School.**

Objective: "Every church extending its teaching and reaching ministry through a VBS." VBS provides additional Bible study for your own members. VBS gives a missionary vision, with a desire to win the unreached. VBS discovers and enlists new talent in Christian service.

Helps for all of these programs are available from the National Sunday School Office, 260 West 44th St., New York 36, N. Y.

SOME twenty miles from where the Niagara River sends over seventy-five million gallons of water a minute cascading over its falls lies the city of Buffalo, New York. This June the city becomes a world harbor with the opening of the St. Lawrence Seaway. Opportunities once more will become unlimited to those with a vision.

In 1784 the first white residents to locate in this Indian territory named their settlement "New Amsterdam." Pioneer spirit prevailed as these hardy settlers hewed out of the forest an ever-enlarging city. There were frequent skirmishes in these early colonies as European nations sought to gain land-holdings and increase their commercial interests. Indians were enlisted on both sides in order to gain advantages through their knowledge of the forests and rivers. The culmination of these strivings resulted in the War of 1812.

During this war enemies set fire to the prosperous village. When the smoldering embers cooled and the high winds died down only a few log cabins remained unscorched. Not discouraged, the sturdy pioneers rebuilt upon the ground which held only the ashes of their memories. But as the converging waters from the Great Lakes narrow here to form the mighty Niagara River, so the paths through the wilderness began to grow into highways as people used this borough on their journey westward.

Many of these hardy frontiersmen remained to plan its future, construct its skyscrapers, become its industrial giants, cast its steel industries, organize its financial institutions, and make it the greatest milling and distribution center in the world. They were a people fully as "American" as were the signers of the Declaration of Independence.

With the opening of the Erie Canal in 1825 the city's normal expectancy of additional growth began to multiply so that by 1832 the population had reached the figure of 10,000 inhabit-

*Rev. Charles Droppa, pastor
Kensington Alliance Church, Buffalo*



Interior view of Kensington Alliance Church, Buffalo

Buffalo—Host to Council

By REV. RONALD C. CARLSON

ants. Because of the canal, rates on the tonnage passing through Buffalo were reduced from \$100 to \$10 a ton and the city became a point of transfer of commerce and immigration moving westward. Today's population is about 590,000 and its continued growth and future is as assured as it was in frontier days.

Today Buffalo is one of America's great hubs with a vast rail, water, highway and air transportation network. Limitation of space forbids to tell of its steel products, of its rubber and nonferrous metal products, clothing, plastics, furniture and other industries that proudly bear the imprint "Made in Buffalo."

The Christian and Missionary Alliance is represented in Buffalo by the congregation at 76 Indian Church Road and the Kensington Alliance Church, Kensington at Mendola. Rev. B. N. Christensen is pastor of the Indian Church Road congregation, which was started in 1933. Three of its young people are now enrolled at Nyack Missionary College, while seven other members are serving in the ministry.

The Kensington Church was founded as a mission of the Church of Christ, Disciples, and Rev. L. J. Isch, Sr., accepted the challenge of the work. It affiliated with the Alliance during the ministry of Rev. C. J. Mason. In 1955 a new colonial-design brick church replaced the frame building. The average Sunday morning attendance is 273, and

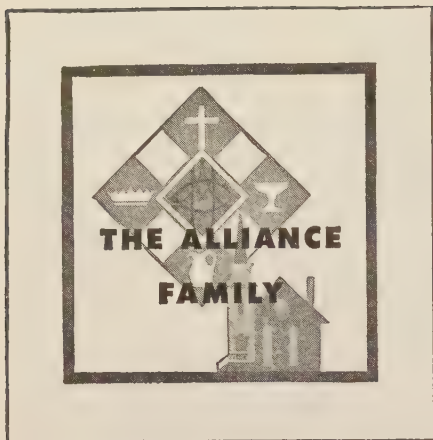
the Sunday school averages 207 at present. Although carrying the burden of a building program since 1951, the church's interest in foreign missions has increased and is represented by gifts totaling \$10,481 last year. The number of ALLIANCE WITNESS subscriptions increased 138 per cent since 1951, with a total of 218 during the last Campaign.

A ministry to the youth of the community is carried on through an annual vacation Bible school, two Pioneer Girls groups, Christian Service Brigade for boys, the AYF and released-time classes. Nearly 170 children are reached weekly through this latter ministry. Many young people have gone into the Lord's work, and at least twelve members are serving as Alliance pastors and missionaries.

Rev. Charles Droppa became pastor in 1951, having begun his ministry in the Northeastern District in 1938. In addition to Mr. Isch, now District Superintendent, and Mr. Mason, pastors who have served the church include Rev. L. F. Irish, now in Israel; Dr. William Mellor and Rev. W. S. Corby.

Other Alliance churches in the Buffalo area are in Orchard Park, Rev. Ralph Wetherbee, pastor; Kenmore, Mr. Stanley W. Goble; North Tonawanda, Rev. D. Kenneth Keyser; Medina, Rev. James Hedger; Lockport, Rev. N. J. Brisco; Niagara Falls, Rev. W. D. Crunkilton, and Niagara Falls, Canada, Rev. Walter Pyster.





To the Fields

Miss Gladys M. Jasper left April 6, returning to India for her third term of service. En route she will stop in New Guinea, where she will remain on special assignment by the Foreign Department until about August 22, after which she will proceed to India.



Gladys Jasper
India

On Furlough

Rev. and Mrs. R. J. Birkey arrived in Los Angeles April 8 from Hong Kong.

Miss Susan Dyck arrived in Vancouver, B. C., on April 17 from Japan.

The New Generation

To Mr. and Mrs. J. O. Johnson, Philippine Islands, a son, James Oliver, Jr., on March 31.

To Mr. and Mrs. William Kadle, Toccoa Falls, Ga., a daughter, Terri-lynn, on March 1.

To Mr. and Mrs. Joe A. Shilling, Limestone, Ark., a son, Mark Alden, on March 1.

To Rev. and Mrs. Ronald Fletcher, St. Paul, Minn., a son, Stephen Ronald, on March 14.

To Mr. and Mrs. Jay Johnson, Pine River, Minn., a son, Calvin Stewart, on March 31.

With the Lord

Miss Beatrice Mae Tonkin went to be with the Lord on March 18, following an attack of pneumonia. As a retired missionary she entered Suppes Memorial Home in Glendale, Calif., in 1950. Her failing health several years ago made it necessary for her to be transferred to a nursing home and she passed away in La Crescentia, Calif.

Miss Tonkin was born May 26, 1886, in Centre Grove, N. J., and was converted at the age of sixteen in the Methodist Church. After completing a nurse's course she attended The Missionary Training Institute at Nyack, N. Y., being graduated in 1916. She sailed to South China in September,

1917, serving faithfully in the Mandarin section of Kwansi, principally at Liuchow and Pingloh. Miss Tonkin was most fluent in Chinese, and was loved by the people whom she was always ready to serve in her capacity both as a nurse and as a spiritual leader. She concluded her missionary service abroad in 1944 and was retired in 1947.

Rev. Clifford H. Erickson, pastor of the Alliance Church in Glendale, officiated at the funeral service.

Indian Worker Accepts Pastorate

Rev. Keith M. Bailey, who for several years has been associated with the Indian Work of the Northwestern District and has been principal of the Mokahum Indian School at Cass Lake, has resigned and accepted a call to become pastor of the Alliance church in Oklahoma City, Okla.

Rev. Carl Volstad, assistant superintendent, is presently in charge of the Indian Work, and all communications should be sent to him at 1361 Englewood Ave., St. Paul 4, Minn.

Brockton Church Sees God's Working

During a recent week of meetings with Rev. W. G. Weston in the Olivet Memorial Church, Brockton, Mass., God was pleased to manifest His Spirit in a very marked way. The services were consistently well attended, and the last Sunday night extra chairs were brought in to accommodate the people. Over sixty persons sought God during the week and fifteen confessed Christ as Saviour. The morning Victory Hour was unusually blessed of God. Rev. Richard W. Bailey is pastor.

Missionary Treasury

March 1959

General Fund	\$265,975.85
Missionary Specials	31,101.10

The General Fund income for the Society in the first three months of 1959 was about equal to that received in 1958. The need remains to receive now the full amount budgeted which, at \$309,000 per month, would amount to \$927,000. Actual income received during this period was \$861,000 or \$66,000 less than budgeted.

Gifts for the month of March are covered by our Receipt Nos. 3142-4637 and 258-370. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

Letters

Home and Foreign Missions

In several recent issues of THE ALLIANCE WITNESS I have observed an error that even if I am the only voice crying in the wilderness I must vehemently declaim. It represents a twist in Biblical interpretation that produces a false concept of the Bible basis for missions.

Most recent of these repetitions of error occurred on the back page of the March 25 issue of THE ALLIANCE WITNESS. The following sentences quoted from this article summarize the point of issue: "The command to 'go . . . into all the world' is conditioned upon other things. Now we are told a strengthening of the home base must precede any great emphasis upon missions."

The false impression is given that when the Bible speaks of going with the gospel it must always be interpreted as referring to foreign lands. If this is true, then the disciples who were so signally blessed in their initial obedience to the Holy Spirit failed to obey the command of Christ relative to missions. They developed the church first in their own home field. When it was sufficiently established, and almost contemporaneously, God dispersed them abroad to other lands. The correct interpretation is that they were as much fulfilling the Great Commission on the day of Pentecost in Jerusalem as they were the day they sent Paul and Barnabas on their first so-called missionary journey.

The strengthening of the home base is not correctly stated as being necessary to missions. *It is missions!*

It is wrong to give the church at home the false impression that they can more nearly fulfill the commands of Christ by supporting foreign missions than by establishing a gospel witness in a neighboring community. It is wrong to give our young people a warped concept of God's call for their lives, implying that they are missionaries only if they go abroad. It engenders a spiritual pride related to foreign missionary endeavor that must grieve the heart of Christ. The Bible command to go into all the world is obeyed when we witness to our heathen neighbor as much as when we witness to the heathen Dani of the Baliem Valley.

Let's be done with our foreign missions' pride as a home church, and settle down to an honest, though less glamorous, application of Christ's command to go into all the world by shedding the light wherever God directs us, be it at home or abroad.—REV. ERNEST J. BAILEY, Foxboro, Mass.

Missionaries Televised in Buffalo

A color telecast of missionaries attending General Council will be seen over Station WBEN-TV, Buffalo, on Friday, May 15, at 1:00 P.M. Missionaries from New Guinea and the Tribes of Viet Nam will appear on the program "Meet the Millers."

Sunday

1 THESSALONIANS 2:8-16 (verse 8).

"How did you succeed in bringing up such a lovely family?" was asked of a mother whose children had become her crown and reward. "I gave myself to them," was her answer. "I shared in all their troubles and their joys, held my leisure at their command, counted no sacrifice too great, and poured out my life for them as well as in them; and I have, indeed, my great reward today."—A. B. SIMPSON.

Monday

GALATIANS 2:15-21 (verse 20).

There comes a time when God, having completely stripped us, having mortified the flesh as to the creatures to which it clung, commences an interior work for the purpose of forcing from us our hold upon self. External objects are now no longer the subjects of His spoliations; He would tear from us the *I*, which is the center of our self-love. It was only for the sake of this *I* that He loved all the rest; and He pursues it without cessation.—FÉNELON.

Tuesday

MATTHEW 3:1-12 (verse 10a).

To deprive a man of his clothing would be harsh treatment enough, but that is nothing in comparison with the discipline which should strip off the skin and muscles, and reduce him to a skeleton of bones. Trim up the branches of a tree and far from killing it you will even add to its vigor, and it shoots out again on every side. But attack the trunk, wither the root, and it fades, languishes and dies. It is the good will of God towards us thus to make us die to self.—FÉNELON.

Wednesday

GENESIS 3:1-15 (verse 15).

*Then on our utter weakness and the hush
Of hearts exhausted that can ache no
more,*

*On such abeyance of self and swoon of
soul*

*The Spirit hath lighted oft, and let men
see*

*That all our vileness alters God no more
Than our dimmed eyes can quench the
stars in heaven:—*

*From years ere years were told, through
all sins,*

*Unknown sins of innumerable men,
God is Himself forever, and shows today
As erst in Eden, the eternal hope.*

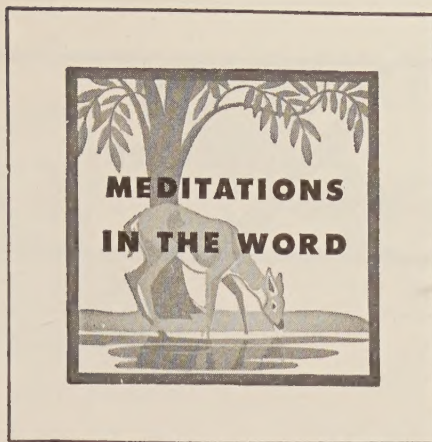
—FREDERIC W. H. MYERS.

Thursday

ROMANS 5:1-11 (verse 10).

*I . . . beseech Thee, . . . O Lord, that
the infinite gift of Thy Son may appear
to me greater and greater every day; and
that Thy love, shining out of His redemption,
may go on so to increase in my soul
as to disperse all darkness, unbelief and
hard thoughts of Thy goodness. Whenever
his slanderous spirit tries to lift up its
head grant that my faith and love may
be quickened and strengthened in such a
manner as heartily to praise Thy great
love.*—BOGATZKY.

MAY 6, 1959



Edited by EDITH M. BEYERLE

Friday

NUMBERS 4:16-28 (verse 24).

Isn't it reasonable to suppose that every God-appointed service carries with it a God-imposed "burden"? Every servant of God, and all believers are such, is given some kind of divinely-appointed work to render. That servant, with all conscientiousness, must assume the burdens connected with it, especially that of intercession, whether the service be great or small. It may be just possible that the reason for apparent fruitlessness is that the service is self-chosen and therefore carries with it no heart-burden.—PAMELL.

Saturday

JOB 11:1-12 (verse 7).

The Bible has been given to guide the heart rather than the head. "Out of (the heart) are the issues of life." It is "the eyes of the soul," rather than the intellect, that see divine truths. God meets man by revelation, not through mental learning. The mind is quickened and taught as well as is the soul through spiritual illumination, but how different this is to natural reasonings.—PENTECOSTAL EVANGEL.

Sunday

1 CORINTHIANS 7:17-24 (verse 20).

Many people are tempted to think that they should give up business and go into what they call mission work, where somebody else would support them while they give all their time to direct religious service. It would be well for these friends to take a good look at the example of Paul, and remember how many of His servants God has used without taking them from the vocations of secular life.—A. B. SIMPSON.

Monday

LUKE 8:4-15 (verse 11).

The sculptor Thorwaldsen carved his statues in Italy and then carried them home to his own northern land. Once in the straw in which the marbles were packed there were lodged some flower seeds and the next summer Italian flowers sprang up in the garden of Copenhagen from this chance sowing. Thus it is wherever the Bible goes heavenly flowers of purity and love and gentleness and all the Christian

graces grow up in the heart-gardens in this cold and barren earth on which we dwell.—CLUSTER OF PEARLS.

Tuesday

DANIEL 11:21-35 (verse 32b).

There are believers who, by God's grace, have climbed the mountains of full assurance and near communion. Their place is with the eagle in his eyrie. They are like the strong mountaineer who has trodden the virgin snow, who has breathed the fresh, free air of the Alpine regions; his sinews are braced and his limbs are vigorous. These are they who do great exploits, being mighty men, men of renown.—CHARLES H. SPURGEON.

Wednesday

HEBREWS 4:1-8 (verse 3).

*O blessed life—the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.*

*O blessed life—heart, mind and soul
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.*

—W. T. MATSON.

Thursday

MATTHEW 3:1-12 (verse 10).

Many of us would love to have sin taken away. Who loves to have a hasty temper? Who loves to have a proud disposition? Who loves to have a worldly heart? No one. You ask Christ to take it away, and He doesn't do it. Why does He not do it? It is because you wanted Him to take away the ugly fruits while the poisonous roots remained in you. You did not ask Him that the flesh should be nailed to His cross, and that you should henceforth give up self entirely to the power of His Spirit.—ANDREW MURRAY.

Friday

1 KINGS 20:35-43 (verse 42).

This is the story of a predicted sad defeat of a king to whom God had just given a great victory. The reason? Compromise with the enemy. The point of greatest danger in the Christian's life is just after some notable victory. The very delight of conquest tends to weaken alertness and break down the wall of resistance. One needs to be on double guard after victory lest he unconsciously call Satan "brother" and treat him as such.—PAMELL.

Saturday

EPHESIANS 3:13-21 (verse 17).

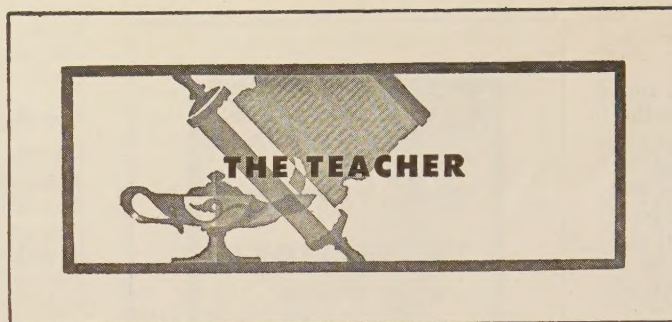
One of our poets speaking of our birth beautifully says, "Every soul leaves port under sealed orders. We cannot know whither we are going or what we are to do till the time comes for the breaking of the seal." But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset and who will shape our entire voyage accordingly if we will only let Him.—A. J. GORDON.

May 10, 1959

LESSON TEXT—
2 Samuel 12:7, 9, 10, 13, 14

GOLDEN TEXT—
Jeremiah 23:28

DEVOTIONAL READING—
Psalm 51:1-17



By Harold J. Sutton

May 17, 1959

LESSON TEXT—
1 Kings 9:1-9

GOLDEN TEXT—
Proverbs 3:5, 6

DEVOTIONAL READING—
1 Kings 8:54-61

Nathan and David

The lesson and background are given in outline form.

I. PREPARATION (2 Sam. 11:1, 2).

1. *Indulgence*. The taking of "more" concubines (5:13) was the crack in the crevice.
2. *Idleness* (v. 2). The crevice widened. "The industrious hath no leisure to sin; the idle hath no power to avoid it."
3. *Indolence* (v. 2). A healthy man in bed in the daytime! The crevice yawned.
4. *Indiscretion* (v. 2). The crevice became an abyss.

II. THE PERFDY (2 Sam. 11:3-25).

1. *Forbidden interest* (v. 3). All curiosity is not healthy and some inquiries are better unmade.
2. *Illicit relationship* (v. 4). Such was not the prerogative of the king. His sovereignty made it worse.
3. *Deceptive manipulation* (vv. 6-13). The welfare of Bathsheba's husband seemed to be sought.
4. *Murderous action* (vv. 14-17). David thought he saw a way out and Uriah was killed in battle.
5. *Involvement of others* (vv. 18-21). The created predicament at the wall drew others in. In seven days Bathsheba was the king's wife. The fly in the ointment is found in Second Samuel 11:27.

III. THE PARABLE (2 Sam. 12:1-4).

Six times in chapter 11 David "sent"; once Bathsheba "sent"; twice Joab "sent." Now the Lord "sent."

Hear the parable: One man had everything. One man had one thing. The man who had everything took the other man's one thing.

IV. THE PRONOUNCEMENT (2 Sam. 12:7).

1. *Plain*. When David was properly horrified the deed was laid at his door.
2. *Pointed*. Nathan's "Thou art the man" left no room for misunderstanding.
3. *Preclusive*. Conscience condemned and defense died.

V. PENITENT (2 Sam. 12:13).

1. *Conviction*. David's sin was "against the Lord." Sin so seen is always a true mark of conviction.
2. *Confession*. The acknowledgment was personal.
3. *Contrition*. This was a sorrow *not* to be sorrowed for.

VI. THE PARDON (2 Sam. 12:13).

1. *Remission*. The Lord *put away* his sin.
2. *Restoration*. Remission and restoration are joined.

VII. THE PENALTY (2 Sam. 12:10, 11, 14).

David sinned with a sword; with it his house would be ravaged (v. 10). He indulged an impure passion; he would be plagued by the same (see v. 14).

The payment was fourfold: (a) "The child . . . shall surely die" (vv. 14, 19). (b) David's daughter was ravished by her brother (13:14). (c) Amnon, David's son, was killed at the instigation of his brother Absalom. (d) Absalom, the monarch's son, stole the kingdom, drove his father from the throne and died a fugitive.

"The seeds of our own punishment are sown at the time we commit sin."

Solomon's Reign

Upon the completion of the Temple, God "appeared to Solomon the second time." This was at the close of the king's prayer of dedication (1 Kings 8:22-53) and was general, personal and national in scope and character.

I. GENERAL (1 Kings 9:3).

The divine Presence was assured by three things:

1. *Answered prayer*. In Scripture "hearing" implies an answer. Solomon had not prayed in vain.
2. *A hallowed presence*. Whatever is hallowed (sanctified) to God is hallowed by Him. It is His name (His character, essence, nature, substance) that makes sacred His house. The Presence was not a passing experience; it was to remain forever.
3. *A divine protection*. His waking and watchful affection was never to depart. The blessedness of this is seen in Hebrews 3:6, "whose house we are."

II. PERSONAL (1 Kings 9:4, 5).

Revelation now turns to the monarch's personal morality and his relation to the throne.

1. *The requisites are*: (a) Internal rectitude. "Walk before me . . . in integrity of heart, and in uprightness" (v. 4). More he could not do; less he dare not. The requisite "uprightness" was what counted most. When integrity of heart is present, uprightness will not be wanting. (b) External righteousness. "To do . . . all . . . and . . . keep" (v. 4). Outward compliance and inward conformity go hand in hand; devotion and duty are joined. Godliness finds its expression in Godlikeness. The seen reveals the unseen and conduct explains character.

2. *Results*: On the condition of verse 4. "I will establish . . . thy kingdom . . . for ever" (v. 5). A throne forever and posterity to occupy it. Here was the perpetuation of fame and name.

III. NATIONAL (1 Kings 9:6-9).

Now come the alternatives to the above.

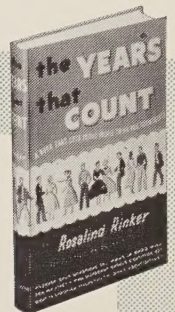
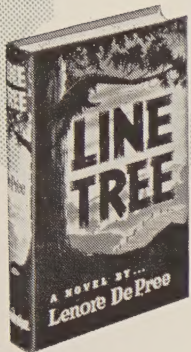
1. *Noncoöperation with God*. This by (a) backsliding (v. 6). This would reveal moral disagreement on the human side. The phrase "or your children" indicates parental responsibility. (b) Disobedience. "Turning from" issues in failure to "keep" (v. 6). Heart backsliding is revealed in a disobedient life. (c) Idolatry. "And serve other gods" (v. 6). Idolatry, anywhere, is the yielding of that priority which belongs to God to anything else, whatever that may be. "Other gods" may mean as many things to as many people. "And worship them." "Service" and "worship" go together (see Matt. 4:10). One worships what he serves and serves what he worships.

2. *The curse of God would be*: (a) National dispossession (v. 7). Israel's possession of the land was that of a tenure from God and was conditioned on obedience. (b) National destruction. "This house . . . will I cast out" (v. 7). The Temple was the center of the nation's life. With that gone, little would be left. (c) National disgrace. Israel would be a byword (vv. 8, 9). (See the figurative dialogue in Deut. 29:24-26.) An exiled and homeless people would be a mute but eloquent witness to Deity's wrath and judgments. His word is sure and steadfast.



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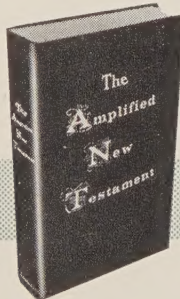
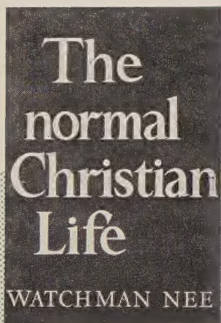
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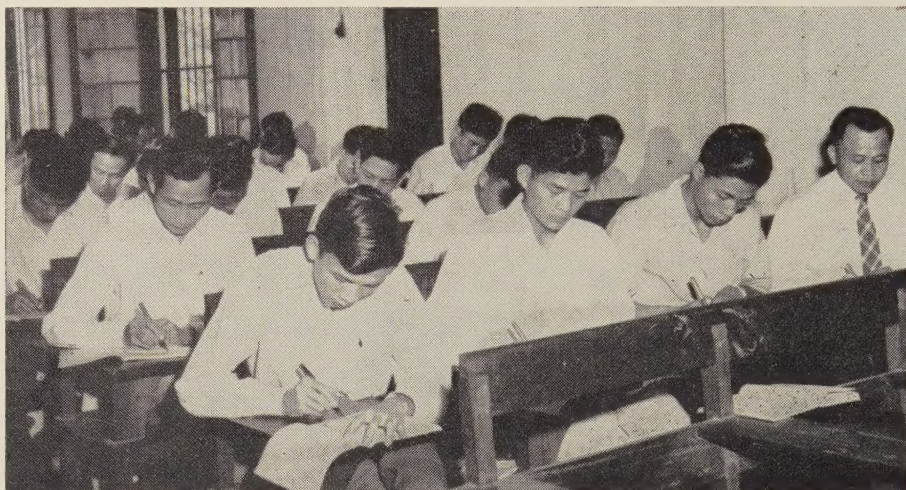
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